ZIONS HERALD

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New York Preacher Visits Jack Miner Bird Sanctuary

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New York
JAN 31 1948

The Rev. Norman Vincent Peale, pastor of Marble Collegiate Church, New York City, about to liberate a pair of banded Canada Geese at the world famous Jack Miner Bird Sanctuary at Kingsville, Ontario, Canada.

What made Dr. Peale so interested in the work of The Jack Miner Bird Sanctuary was not only the conservation work being carried on there but the fact that each band put on the legs of the geese carries a verse of scripture besides Jack Miner's post office address. It was Jack Miner's unique way of spreading the gospel. Practically 50,000 Canada Geese and the same number of ducks have been caught, branded and liberated here.

JANUARY 28, 1948

FROM COVER TO COVER

UNIVERSAL MILITARY TRAINING IS NOT THE ANSWER says the Rev. David Harold Hickey, minister of Robinson Memorial Methodist Church in Malden, Mass., and former chaplain in the U. S. Army.

The Rev. Joseph S. Johnson, minister of the Methodist church in Arlington, Va., and chairman of the World Peace Commission of the Virginia Conference, discusses CHRISTIAN EDUCATION AND WORLD PEACE.

THE CHURCHES AND EUROPEAN RECOVERY, a statement adopted by the executive committee of the Federal Council of the Churches of Christ in America.

The Rev. Lloyd B. Schear, member of the Central Pennsylvania Conference who recently went to Europe on a ship carrying Church World Service heifers for relief, describes CHRISTMAS EVE IN ITALY.

LIKE A TREE PLANTED is the country church, says the Rev. Manfred A. Carter, supply pastor of the Methodist church in Eddington, Maine.

READERS WRITE

Ministerial Fraternity

Ministers of the New England Conference have often wished that there might be some way by which they could be informed when one of their fellow ministerial members of the conference dies and that it might be in sufficient time to enable them to attend the service of memory of their departed brother. The medium through which this might be accomplished best seems to be the office of the conference treasurer in the Wesleyan Building, 581 Boylston Street, Boston.

The suggestion of such a possible service has come to me several times recently with the result that after conferring with my co-workers, Miss Allen and Mrs. Vose, I am now announcing through ZIONS HERALD that we will together undertake to serve as such an agency of communication.

In doing so we must depend upon the family of a deceased brother getting in immediate touch with us as soon as funeral arrangements are known. If this is during office hours we should be phoned at KE-nmore 6-5067. If out of office hours, and particularly on Saturdays, Sundays or holidays, attempts to reach one of us at home should be made trying first my phone, LO-ngwood 6-1787, and in failure to connect with me, calling Miss Allen, BE-acon 2-3523 or Mrs. Vose, BE-lmont 5-0793-W. These last two phones are not in their names, hence the suggestion that either this article be clipped and kept available or the phone numbers copied and kept within quick reach. Three facts in particular should be included in notifying one of us: the date of decease, the time and place of the service and how the place is reached.

No fraternity on earth quite compares with that of the brotherhood within a conference ministerial membership. An earnest desire to show solidarity of interest particularly in the time of bereavement is in the hearts of conference brethren. The ministers of the New England Conference will appreciate, I am sure, whatever cooperation is given this office in disseminating the information which will make possible their demonstration of brotherhood.

(Rev.) GEORGE E. HEATH,
Boston, Mass.

Released Time

I cannot let the article on "Dangers in Released Time" go by without a reply, having seen Weekday Religious Education in action over a period of nearly a score of years.

In the first place the released time does *not* violate the doctrine of "separation of church and state" inasmuch as the state has no responsibility and pays none of the costs involved. Most of us are against using any public school property, *but* when this is necessary a reasonable fee is paid the board of education for space provided for such classes.

No pressure is brought on the pupils concerning enrolment, to my knowledge. Letters explaining the methods togetther with excuse cards are given the pupils. These are taken home and the parents sign the release card before any child can be enroled in classes for religious instruction.

A Jewish mother in Minneapolis had her son David enroled in a class in Old Testament. Near the close of the semester I advised her that the Life of Jesus would be the next course for the grade David was in and perhaps she would not want to enrol David. She replied "Indeed I'll enrol David. Jesus was a Jew, a good man and I want David to know about Him and be like Him." David was enroled and attended regularly.

Where weekday classes are held the Sunday session of the church school has enlarged enrolment, and teachers are better trained in order to meet the better methods used in t weekday classes.

I am surprised that juvenile delinquer was not included in Mr. Pfieffer's artic Well here is the answer to the question. I ligious classes were first in the Doug District. After schools had been held three years a study was made of the Juven brought into court. Only 5 boys and 3 gi none of whom had been enroled, were courts in eleven months, 34 boys and 18 g were before the judge. This study was m in Minneapolis.

During the thirteen years in Pittsburg never heard of any boys and girls from I levue, Avalon, and Elmsworth, (North E oughs, as these are called), or Dormont, Mt. Lebanon (known as South Hills) be in the Juvenile Courts.

The good which comes from weekday ligious instruction on released time so exceeds the so-called "danger" that there nothing but contrasts—no comparison.

(Rev.) J. KIRKWOOD CRAI
Manchester, N.
(Formerly Ex. Sec. of Minneapolis Cou of Religious Education and Pittsburgh S. Ass'n.)

Opposes Liquidation

We are approaching the close of ano quadrennium, when the great Metho Church meets in its General Conferenc make and revise laws for its proper gov ment. At such times, memorials and res tions are introduced for the consideratio that great body, and I desire here to cal tention to two such documents, one from Washington Annual Conference of the tral Jurisdiction, and the other from the burgh Conference of the Northeastern J diction. Both of these are attempting achieve the same results, though from ferent angles of approach. Their primary is the liquidation of the jurisdictional se for church administration.

The Washington Conference memorial ing for the liquidation of the Central J diction was preceded by a highly ra ideological address by Bishop L. O. Hart of the Boston Area. In his speech he tri show the advantages of attaching the N Conferences of the Central Jurisdictio Northern Areas. Those who are acqua with Methodist terminology know that Central Jurisdiction is one of six jurisdic (under unification of the three great ches of Methodism) into which The Met ist Church is divided. Five of these are graphical; one is racial. The Central diction takes care of all the Negro ar conferences, missions, and mission co ences of The Methodist Church in United States. In spite of all that ma said to the contrary, this particular jur tion was created to provide completel digenous leadership for the Negro grou

our church. Those who are properly acquainted with the history of this group prior to unification and the creation of the Central Jurisdiction, know how impossible it was to get a general superintendent elected for the group at the sessions of the General Conference, due to common human nature and the method of elections (balloting without nomination).

It was not until the General Conference of 1920 that Dr. Ernest Lyon, a member of the episcopal committee, was able to get a resolution through that committee calling for the election of two Negro general superintendents on a separate ballot. This action brought the election of Robert E. Jones and Matthew Clair as the first Negro general superintendents of The Methodist Church. Here we have the beginning of the separation for the creation of the Central Jurisdiction. After the election of 1920, the agitation for greater indigenous leadership, as it related to the election of general superintendents and general officers in The Methodist Church, became more vocal and insistent. Coupled with this was an honest feeling, among some white bishops, of their inability to administer satisfactorily the affairs of Negro Conferences admitted to their care. This difficulty in administration was due to a natural impenetrable Negro psychology.

Now, there are two main reasons given for the liquidation of the Central Jurisdiction. One is that it represents the climax in the method of segregation in The Methodist Church, and the other is the partial and autocratic methods of some Negro bishops. Both reasons for liquidation are based upon false assumptions and are not sustained by the facts in the case. The Central Jurisdiction is the natural result of the persistent agitation that we have kept up for the last quater of a century or more for indigenous leadership. This we could not have without some form of separation.

What do those who are agitating for the liquidation of the Central Jurisdiction propose to do? Would they like to attach Negro Conferences to the geographical areas? That will not be doing away with segregation, for we shall still have Negro conferences, Negro churches, Negro schools, and Negro general officers. If we are to have Negro bishops, we will have to go back to the same method of the General Conference, or, rather, of the Central Jurisdiction, to depend upon the good will of the white majority to elect a Negro that is acceptable to both racial groups. Of course, there are Negroes who know that they stand a better chance of being elected to this high office of bishop by the white majority in the General Conference than they would stand in the Central Jurisdiction.

In the Central Jurisdiction we have the greatest achievement of the race in all of its history, in this or in any other country. It is

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U.M.T. Is Not The Answer

DAVID HAROLD HICKEY

According to recent polls of public opinion, the majority of the American people favor some form of military training as a necessary measure for national defense. Many favor the proposed plan of military training reluctantly. They feel that it is the only solution to a disturbing problem; others support it for want of a better plan. Few are whole-heartedly enthusiastic about it, not even the military men!

Two world wars have taught us the peril of neglecting our military establishment and the tragedy of trying to meet an emergency that is already upon us. In the past our allies have been strong enough to carry on the conflict long enough for us to prepare for the struggle. In another war we might not be so fortunate. As we have repudiated isolationism, we have also thrown aside our indifference to military preparedness. It appears to be a question as to what type of defense program we are to adopt.

The objection advanced by many educators and clergymen to universal military training do not sound convincing to the man in the street and to those who have seen military service. For example, the objection that universal military training would arouse suspicion among other nations sounds too much like pre-Pearl Harbor days. To say that the proposed system of compulsory training is European and something from which our fathers fled to this country borders too much upon the fallacy of the universal. In all fairness it should be recognized that no one is advocating that type of training.

Nevertheless, for every practical reason, we do not believe that universal military training is the answer to our recognized need for security. This is an opinion based upon many years of close contact with the armed forces and upon observation of the trend of public opinion in America. This observation leads us to believe that universal military training could not sustain itself for any period of time in our American way of life. A people who adopt a measure reluctantly under the emotional stress of a disordered world, and the memory of the recent conflict, will not support it with any degree of conviction in years to come. The plan, which may be adopted, will no sooner be put into operation than minority groups will begin agitation for its repeal. As time goes on, an economy-minded Congress will begin to cut down its first large appropriation, and the last state of this program will be worse than the first.

The comparatively brief period of training which universal military training offers is of dubious value. It would not be honest or correct to say that it would be of no value, should our men be called to the colors in an emergency. But we do contend that it would not do all, or anywhere near all of what it promises, in the solution of our defense problem.

Furthermore, the suggestion of conscription in time of peace is repulsive to the American mind. The majority of those who take military training because they are compelled to, will not like it. This will mean that we will have hundreds of problem children in the service and will get little or nothing from them. It may surprise the opponents of universal military training that a large number of military men are likewise opposed to it! This is particularly true of junior officers, upon whose shoulders would fall the heavy burden of instruction. They know from bitter experience the truth of the old adage, "You can drive a horse to water but you can't make him drink." The vast majority of our young men accepted the draft in a patriotic and philosophical spirit. In peace time it is an entirely different matter. The fundamental weakness in the position of pacifist groups, and others who oppose universal military training, is that they

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The Churches And European Recovery

Statement adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, at Atlanta, January 13, 1948

As Christians, we support the European Recovery Program in the conviction that it can be one of history's most momentous affirmations of faith in the curative power of freedom and in the creative capacity of free men.

The ways and means of that program will, of necessity, be largely economic and political. The motives and objectives behind it should be essentially moral and spiritual. They should be above political partisanship. They should transcend considerations of narrow self-interest.

The European Recovery Program must be a material investment, though not primarily for material reasons. It must also be an investment in the world's moral and spiritual resources and in the means for their speedy release. If it is to contribute thus to the healing of the nations and to the fruitful employment of the creative will and spirit of the peoples, the material investment must be an expression of these Christian convictions:

First, that Man, who is endowed by his Creator with inalienable rights, is also endowed, by Him, with inherent aspirations for a life of freedom and fellowship.

Second, that these God-given aspirations can now, with our help, be given conditions more favorable for fulfilment.

Third, that to provide all men with a better opportunity to fulfil them is the only basis for the hope that the world can make a peace which will be durable because it is just.

The nations of Europe have been struggling courageously with their problems. Some of these nations, however, are fearful of the possibility that the United States may seek to make Europe over in its political and economic image, just as they are fearful in the knowledge that Soviet Russia is seeking to make Europe over in its image.

The European Recovery Program must be the means by which Europe and the world are released from such fears and freed from the shackles they impose. This it can be if, in its framing and administration, it clearly expresses our conviction that Europe possesses abundant assets of mind and spirit. To these we can add our moral and material aid, for the remaking of Europe and the consequent enrichment of our civilization.

This program, therefore, cannot be a prescription of what we expect the nations of Europe to do. It must be an expression of confidence in the peoples of Europe, who have been making earnest efforts at self-help; a vote of confidence in what, with our aid, they will choose to do for themselves.

But our aid is indispensable. In the wake of the devastations of the war, these nations have been visited by unanticipated dislocations and disruptions through two postwar years. We are called upon to help them to overthrow these accumulated obstacles to recovery. But that help will fail of its most important purpose if, in extending it, we attempt to fashion or shape their future. It will succeed if we affirm and undergird the rights, the desires and the capacities of these peoples to work out, for our common good, their own destiny.

An undertaking so conceived and directed merits our material sacrifices because it is a cause which enlists our Christian conscience and conforms to our Christian commitments.

If it is to fulfill its potential promise the European Recovery Program must be guided by a positive and dynamic conception of the reconstruction task.

On a Wide Circuit

W. W. Reid

This is Freedom's Capital!

Washington, D. C., which "should symbo ize to our citizens and to the people of a countries our great tradition of civil liberty illustrates graphically the lag between th American tradition and its actual practic

The most recent indictment of the city an district is made not by Communists, nor ag tators, nor foreigners, nor by church comm sions, but by a committee named by Pre dent Truman to study this situation natio ally—the President's Committee on Ci Rights. Washington is singled out in part the study because it is the nation's capital, houses representatives of all nations and typ of government, and its policies are direc under the control of Congress and can changed by Congress. In part, the commit told the President:

"For Negro Americans, Washington is n just the nation's capital. It is the point which all public transportation into South becomes 'Jim Crow.' If he stops Washington, a Negro may dine like ot men in the Union Station, but as soon as steps out into the capital, he leaves such de ocratic practices behind. With very few ceptions, he is refused service at downto restaurants, he may not attend a downto movie or play, and he has to go into poorer section of the city to find a nig lodging. The Negro who decides to settle the district must often find a home in overcrowded, substandard area. He n often take a job below the level of his abi He must send his children to the infe public schools set aside for Negroes, and trust his family's health to medical agen which give inferior service.

"The core of Washington's segregated ciety is its dual system of public educat It operates under congressional legisla which assumes the fact of segregation but where makes it mandatory. The Board of ucation frowns on visits by whites to N schools and by Negroes to white schools tercultural education programs are still because they are considered a threat to prevailing pattern. Interracial athletic forensic competition is forbidden. Pri universities in the District have followed lead of the public schools. Two of the la universities and most of the small sc admit no colored students. American versity admits them to its School of S Science and Public Affairs, but not to College of Arts and Science. Catholic versity, on the other hand, presents an standing example of successful interracia ucation.

"In the past, many of Washington's groes and whites have lived close togeth many parts of the city, and where n neighborhoods still exist, incidents of

iction are rare. Now, however, Negroes are eing forced into a few overcrowded slums. rograms for the development of highways, arks, and public buildings have often played n unfortunate role in rooting out Negro eighborhoods.

"The greatest inequalities are evident in Vashington's concern for the health of its esidents. Freedman's Hospital, federally upported and affiliated with Howard Uniersity, is for Negroes only, and three-fourths f the beds in the municipal Gallinger Hosital are usually occupied by Negroes in segegated wards. Four of the twelve private ospitals do not admit Negro in-patients, and he rest accept only a few in segregated vards. It is peculiarly shocking to find hurch hospitals practicing discrimination."

The committee concludes that it "feels ost deeply that the situation in Washington intolerable." It adds this comment on the ffect upon visitors to America: "The shameilness and absurdity of Washington's treatent of Negro Americans is highlighted by e presence of many dark-skinned foreign isitors. Capital custom not only humiliates olored citizens, but it is a source of considrable embarrassment to these visitors. Forign officials are often mistaken for American Negroes and refused food, lodging and enterainment. However, once it is established ey are not Americans, they are accommoated."

Knoxville Against

Knoxville, Tenn. (RNS) Knoxville Disict Methodist Ministers' Association passed resolution here "strongly condemning any se of . . . The Methodist Church by any embers . . . in furtherance of any scheme hich advocates the forcible overthrow of hristian Democracy in America and or the tablishment of an anti-Christian or athetic philosophy."

The resolution was presented by the Rev. . O. Eller, pastor of Central Methodist hurch, who asked that it "be passed unaniously and without discussion as this is no me to weaken our stand." The resolution as adopted after warm discussion with only e dissenting vote, that of the Rev. J. Mone Ball, pastor of Virginia Avenue Methodt church.

Pastors here said the resolution was aimed the Methodist Federation for Social Action.

It was also voted to memorialize the Genal Conference of The Methodist Church its meeting in Boston next April "to apply oper disciplinary action against any indidual or organization parading under the ise of Methodism, to promote such (Comunistic) philosophy or movement."

A section of the resolution urging the Genal Conference to vote for no delegate to e Federal Council of Churches "whose ews on the above-stated subjects have ever en substantially questioned," was defeated.

To this end we urge that consideration be given to the following principles:

1. Basic reconstruction is an enterprise for the releasing of the creative energies of men. It is for this that we are providing them with mechanical tools. The material obstacles to recovery in Europe lie partly in the shortage of capital equipment, partly in artificial financial and trade restrictions. But deeper obstacles lie in the fear of another war and despair for the future. It is of the utmost importance that the curative and creative possibilities of the European Recovery Program shall be so emphasized and so kept to the forefront as to appeal to the consciences, arouse the wills, and enlist the best efforts of men of good will on both sides of the Atlantic. There is, we believe, no other way by which the full potentialities of this program can be realized.

2. American aid for such a recovery program cannot be devoid of risk. Vast uncertainties are involved. We should be aware, however, that the risks of failure are much smaller and much less certain than the risks of inaction. American aid must therefore be an act of faith, a faith which has a sure foundation in our Christian conception of what man is and may become.

3. Financially, the prudent and conservative course is for us to plan now and boldly. Less than an adequate initial program will dely the day when Europe can take over for itself the task of restoration. Less than that may reduce the entire program to the level of costly relief.

4. The United States must be zealously on guard against imposing, or appearing to impose, conditions in the granting of foreign aid which would seem to threaten the political independence of the nations of Europe, or their right to choose their own way of life. We must not hamper efforts to establish European cooperation. As the European Recovery Program is carried forward, our nation must seriously honor the basic purpose of the program, not to infringe but to protect and strengthen and enlarge European freedom and the development toward a community of free societies.

5. We have a right to expect that the nations participating in this program carry out their own expressed intention to work cooperatively, to maintain monetary stability, and to reduce trade barriers, in order to make the program effective. Such a procedure is the best insurance that out of this struggle for recovery there will emerge a more healthful European economy and a more united European community. The United States must make sure that its own policy toward Germany not only fits into this cooperative pattern but provides a demonstration of it.

6. The European Recovery Program should give encouragement to the United Nations Economic Commission for Europe and other United Nations agencies to undertake, as the area of cooperation is extended, an increasingly important role in the recovery effort. We are bound both by our commitments to the United Nations and by the purpose of the European Recovery Program to see to it that United Nations machinery serves to develop broader trade relations within Europe and eventually as a means for the fuller coordination of the economic relations among the nations.

7. From the start it is essential that the European Recovery Program encourage the development of trade between the participating states and the countries of Eastern Europe. The resources of these countries are required for the recovery and development of Europe just as these countries, in turn, need the manufactures of Western States. It is encouraging that the present opposition of the Soviet government to the European Recovery Program still does not prevent mutually beneficial trade arrangements with Eastern Europe. It is also important for the United States to persuade and assist nations outside of Europe to provide goods for European recovery, thus broadening the area of cooperation

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Storms Unite People

There is a great advantage to be found in the current five feet of frozen snow piled throughout most of New England, and that is its unifying affect on all of the people. For the first month of the accumulation, most New Englanders were devoting their energies to complaints; but for the past two weeks most New Englanders are either writing poetry about the beauty of the storm, or thanking God that they can still shovel!

Commuters have now accepted the fact that their trains will be late, and the railroad stations are cheerful places now where nobody seems to be anxious or in a hurry. There is talk about how the residents on such and such a street had to help Mr. So and So get his car out of a drift, or the conversation will turn to fond reminiscences of how nice it was to be home last night in front of a good fire. Little talk about home-life has had a priority over big talk about war with Russia or fear of the atomic bomb during the past two weeks. Storms do that to people!

There are personal storms that unite people, too. Disadvantages have a way of accentuating advantages. When what is wrong with the world becomes obvious, we human beings have a happy faculty of turning to a consideration of our positive resources. The pity of it all is that we sometimes wait for trouble before we count our blessings!

Yours In Jesus' Name

Each month two Methodist publications come to this office from "disgruntled Methodists" who have either left, or are constantly contemplating leaving the unified Methodist Church. Frankly there are so many things of interest in these two publications that they really make better reading than our official organ usually provide.

SUPPRESSION CAUSES DISSENTION

But there is a tragedy about these two papers, for they do represent a large fringe of disatisfied Methodists who find that through the established channels of The Methodist Church they have no way of expressing themselves. This is unfortunate, and certainly not consistent with the liberalism of John Wesley. There is nothing wrong about letting men express their views so long as they do not jeopardize the rights of other men to express their views, nor endanger the safety of other human beings. The policy of suppressing minority expressions of opinion by official organs in our great church is a cause for dissention, rather than a cure.

The two publications to which we refer are pathetic attempts, for the most part, of extreme reactionary forces to be heard. Violent anti-Semitism, or fear of communism, or wild diatribes concerning Negroes usually occupy headlines in these papers. Letters and articles on these subjects are usually signed, "Yours in Jesus' Name." There is an almost humorous tragedy about them.

NOT AN ECCLESIASTICAL HIERARCHY

The fact still remains that these efforts constitute a tragic waste of time and energy. The Methodist church ought to be big enough, with nearly nine million members, to draw an Edwin Markham circle to take these people in. We ought to be big enough in our church to do an effective work of soul-saving among these disgruntled little people. Certainly we will cure nothing by following a policy of exclusion. Our Methodism is a movement, not an ecclesiastical hierarchy that excommunicates people who do not agree with a jot and tittle kind of theology.

The General Conference, when it meets here in Boston next April, will be the scene of many heated discussions on questions which will range from the evils of dancing, tobacco and liquor, to the fundamental principles of how a church should work in

the salvation of a sinful world. These discussions will be held "in Jesus' name."

A suspicious world will watch that forthcoming session of the General Conference to see whether or not Jesus is a big Jesus, or whether he is to be given a picayune definition by the people called Methodists. A non-believing world will want to know whether Jesus is defined as an anti-Semite, as a force which discriminates against Negroes, as an endorsement of unfair practices in industry, or as an isolationist who believes in "America first."

No matter how we try to hide it, let it be remembered that when the last motion has been voted upon and the Journal of the General Conference of The Methodist Church for 1948 is completed, it will be signed for the world: "Yours in Jesus' Name."

January 31 Closes It

The Crusade for Christ of The Methodist Church has been one of the most important movements in the history of the denomination. Many aspects of this four year program will live far beyond any technical closing dates, for by its very nature the Crusade has been simply the lifting up of important missions to which Methodism has always been, and always will be devoted. But the financial aspect of the Crusade, that is the paying of pledges which far exceed the original goal of $25,000,000, will definitely come to an end next Saturday, January 31st.

The record of the several annual conferences in collecting these pledges has been phenomenal. As long ago as last November 14th, 97.1% of the total amount pledged had been collected. This indicates that the Methodists meant business when they raised this subscription to give added strength to the existing work of its many agencies. But *all* of the pledged money is sorely needed, and loyal churchmen will see to it that their pledges are paid at once. January 31, 1948 is the deadline!

Preparations For Lent

No season in the church calendar has more atmosphere for the deepening of one's spiritual life than Lent. To liturgical churches it is often a period of strict discipline designed to remind one of the sacrifices of Christ; to the non-liturgical churches too, it is a season of discipline, but it is also a time when we contemplate our personal responsibility for the building of a better world. Quakers and Roman Catholics observe the period, and even the non-churched people are made aware of at least a few aspects of the season's meaning.

Free churchmen ought to prepare for Lent because we lack printed directions on how to observe the season. Certainly it should imply the reaching of some deep personal convictions. The Board of Temperance and Public Morals of our Methodism is set to make the first Sunday in Lent a "Commitment Day" when Methodists will be asked to sign total abstinence cards. The Board of Evangelism hopes to make the fifth Sunday in February a time when people will be given a special opportunity to enlist themselves in a wholesome relationship to the Christian gospel. Opportunities will be presented by pastors and church leaders who will want the Lenten season to be a time when other specific decisions will be reached.

One does not reach a wise decision without some previous thought. Now is the time to prepare for Lent.

Compulsory Military Training

There is little doubt about the power which the militarists have been able to muster in defense of their concerted drive for Universal Military Training. Obviously the House of Representatives will be the battle ground for the formation of the law, since it seems clear that the Senate intends to wait for the House to work out the many details of this streamlined piece of fascism. Efforts to rush the bill are so brazenly undemocratic that the chairman of the House Armed Services Committee, Congressman Andrews, delivered a blistering attack against the House for not rushing the matter as quickly as he and his committee were able to rush it.

Mr. Andrews did not admit that the vast majority of groups opposing the compulsory military program were barred from speaking at his committee's hearing, although he knows this to be true. He hopes, by a fast-talking diatribe, to force the House to adopt his committee's report. Actually there is a strong chance that the House may vote to send the bill back to Mr. Andrews and his committee for further hearings. This latter situation is assuredly a straw of hope for the hosts of people who oppose UMT. Your congressman ought to be asked to vote for the recommittal of this bill to the House Armed Services Committee with the directive that full and fair hearings be conducted by that committee. *This is worth trying!*

Christian Education And World Peace

JOSEPH S. JOHNSON

So many claims have been made for education, and for Christian education in particular, that one is well justified in asking what there is to this claim that Christian education can bring even world peace. If it can, then surely it deserves a more serious and widespread consideration than it has obtained thus far. If, wrapped up in Christian education, there are the answers to most of the world's present woes and to its future fears, then to those who seek a better world this may be a time for repentance and sober reflection, but it also is a time for hope and high commitment.

As time passes it becomes more apparent that the chief problem of mankind is man himself. At the present time he is in a poor state of spiritual and moral health. Having for so long been selfish, he finds it hard to believe that anyone can be unselfish. Having tossed truth around like a toy, he now finds it difficult to accept the authority of truth. Long adept at finding the momentarily expedient and at shirking those obligations which interferred with his pursuit of it, he has grown blind to the longer paths of wisdom that lead to abundant life. Having little integrity himself, he no longer dares trust that integrity is to be found elsewhere. He has almost forgotten that he lives in a world whose laws are ordered not by himself but by God. Man is sick, and the malady is of the head and heart.

Before peace, which is the flower of healthy human relations, can bloom on earth, something must take place within man. It is likely that something will have to take place within you and me, within our neighbors everywhere.

The Minds of Men

The present plight of man is singularly significant because war and peace both begin within the minds of men. They each are conceived as an ideal which if warmly entertained, is soon nourished by the emotions and empowered by the will. In those periods when mankind is morally and spiritually pallid, the people do not think clearly upon the issues before them or make their choices upon the highest levels. They are prone to follow the old paths, to be drawn by what seems best at the moment, and to put their trust in physical power to see themselves through.

The peril of today is that man, having allowed his skill to outstrip his morality and having developed physical power out of all proportion to his moral strength, will again in the presence of the choice between a great war and a lasting peace choose war; that in the face of today's responsibilities the so-called "modern man" will prove himself obsolete.

We remember all too clearly how a little group of morally ill men in the tradition of the past, conceived the idea of a great war, nurtured that idea with their emotions of greed and bitterness, empowered it with men and armaments, and almost wrecked the world. There is little in the contemporary scene that strengthens faith in the probability that men have grown better or have learned any more about preventing their re-enslavement by war . . . little, that is, except the Church of Jesus Christ. It and its program are more than ever the hope of this world. It is imperative now that men seek beyond the secular those resources which have within them the power to transform men. The time is short.

The Crusade for Christ with its emphasis upon Christian education and the church school ought to prove a tremendous bulwark against war. In this Crusade is the power that changes the life of men and directs the way of little children. Christ changes people. Using this current educational emphasis. He

(Continued on page 89)

Proving Ground for Brotherhood

Columbus, Ohio (RNS) America is th proving ground for world brotherhood prob lems, Dr. Earl R. Brown, New York, execu tive secretary of the Division of Home Mis sions and Church Extension of The Meth odist Church, maintained here.

Addressing 200 church leaders from th north central and northeast sections of th nation during a three-day council for cit pastors of The Methodist Church, Dr. Brow asserted:

"We face certain problems of brotherhoo toward the 13 million Negroes who are ou fellow citizens and the American Indian especially those in Alaska. We think of then as charges and deny them citizenship.

"If American people cannot solve this prob lem of human relationship and human broth erhood in this land where we have all race it will never be solved.

"Our attitude on such issues is immediatel interpreted by the nations of the world as product of Christianity.

"The lynching of a man of color will b in all the great newspapers of the worl within 12 hours after it happens.

"Our attitudes toward foreign students wh come to America and what they experienc in trains, hotels and even through the actio of well-intentioned people in their hom will be interpreted as the attitude of Ame ica as a whole.

"We are the exponents of the message God for our day. Every group that thinks itself as a unit of the Christian world is part of the total brotherhood around t world."

Famine in China

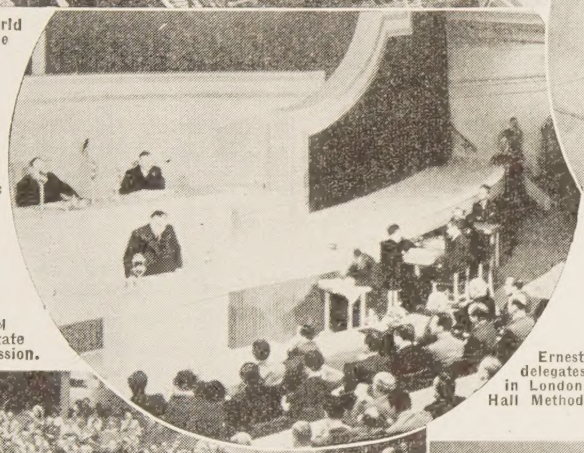
Chinese farmers in the region of Kuti 100 miles up the China coast from Foocho Fukien Province, where The Method Church has had missionary service for 1 years, are in desperate plight because of cent inadequate harvests, plus general fo shortage and the high cost of foodstu Word of their plight comes to the Board Missions of The Methodist Church from M Martha Graf, of Cincinnati, Ohio, a missi ary in Kutien. According to Miss Graf, ma farm families are digging up the grass ro on the hillsides for food.

"We have lived in the homes of th farmers while working out among the lages, and we know their sturdy qualiti says the Rev. C. M. Lacy Sites, of New Y City, formerly a missionary in Kutien Foochow, now retired. "The missionaries doing all they can to help in this emerge but, as we all know, it is a time of extrao inary emergency for the missionaries, too we are sending out money contributed friends to help in this emergency especia

CHRISTIAN EDUCATION CAN BRING WORLD PEACE

Work is begun on the World Capitol, the home of the United Nations, in mid-town Manhattan, along the East River.

Acme Photos

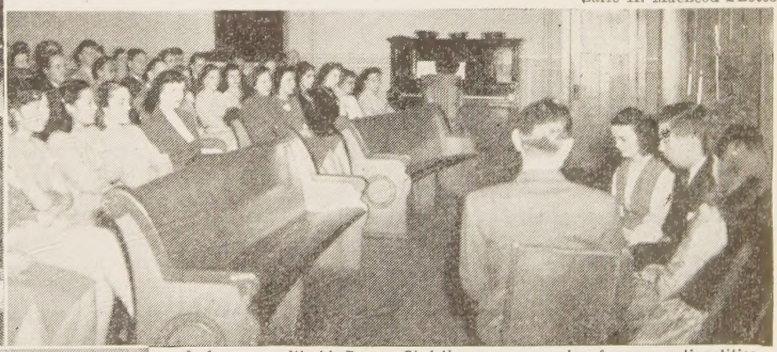


Ernest Bevin speaks to delegates at UN session in London's famed Central Hall Methodist Church.

President Truman signs the Atomic Energy Control Bill.

Christian influence should be brought to bear on UN leaders. Secretary of State Marshall addresses UN session.

Earle H. MacLeod Photos



A forum on World Peace. Christian young people of many nationalities gather to participate in the discussion.

Hope for world peace is invested in the UN. Shown here is the official UN flag. Widespread Christian education can save the peace.

Through Christian education these young people have been inspired to dedicate their lives to foreign missionary service.

CRUSADE FOR CHRIST

PERSONS

Miss Margaret Hermiston, a Methodist missionary who has served India for twenty-five years, has received a thankful note from the Minister of the Government of India for her letter of greeting on the occasion of Indian Independence Day. Writing for the Prime Minister, the document was signed by K. Ramakrishnan and mailed to Miss Hermiston on November 13th.

Dr. Earl G. Harper, a member of the New England Conference, and director of the School of Fine Arts at the State University of Iowa, is currently directing an exhibition of 30 masterpiecees of paintings loaned to the University of Iowa by the New York Metropolitan Museum of Art. The exhibit continues until March 31st.

Dr. Hasse O. Enwall, a graduate of Boston University, and professor of philosophy and psychology for the past twenty-four years at the University of Florida, Gainsville, Florida, died in his sleep on December 20th. He is survived by his wife and a son, Hayford. Dr. Enwall had retired from his teaching profession just two years ago.

The monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Feb. 5th at 2 p.m., in Copley Church, Boston. The devotional period will be led by the Rev. J. Tremayne Copplestone, minister of Copley Church.

Honored for Interracial Work

RNS Photo

New York—Dr. and Mrs. Allan Knight Chalmers, at right, received a gift following dinner in their honor sponsored here by the Interracial Fellowship of New York and 16 other national and local organizations. Dr. Chalmers, pastor of Broadway Tabernacle Church is leaving his pastorate to go to the Boston University School of Theology as a faculty member. Left to right: Walter White, executive director of the National Association for the Advancement of Colored People; Mrs. Fannie P. Byrd of the Harlem YWCA; the Rev. Ralph Rowse, executive director of the Interracial Fellowship; and Dr. and Mrs. Chalmers. Dinner speakers praised the Chalmers for their "uncompromising spirit" in support of justice for all races.

Back Truck Drivers

Boston (RNS) Told by a Roman Catholic priest that their cause was a "just" one, 3,500 striking truck-drivers voted unanimously here to reject arbitration of the issue.

The priest, Father Thomas E. Shortell, S. J., of Boston College, said he projected himself into the dispute because of his position as a member of Gov. Bradford's committee which drew up the Slichter Act relating to strikes. The measure empowers the state to seize an industry when the public welfare is menaced.

"I believe," Father Shortell told the drivers, "that you have just cause for a strike and I hope you win it. I also believe it is a mark of a new civilization when a union, in difficulty with a company, can sit down with the management and examine their difficulties. But arbitration? Who wants that?

"Collective bargaining and conciliation is the answer," the Jesuit continued. "Our committee recommended genuine collective bargaining. Your union proposed that. The employers refused that. If you think you are right follow your strike through. Let the majority rule."

Despite their strike, the truckmen continued to move food, medicine and other essentials.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the first half of February at 8:10 a. m.

Feb. 2—Dr. Wesley G. Huber, exec. secy., Evan. Ass'n. of New England.
Feb. 3—The Rev. Tyler Thompson, Methodist Church, Weston.
Feb. 4—The Rev. Lawrence S. Staples, Methodist Church, Forest Hills.
Feb. 5—The Rev. Duncan Howlett, First Church in Boston, Unitarian.
Feb. 6—The Rev. Silas W. Anthony, Congregational Church, Brighton.
Feb. 9—The Rev. Archer V. Turner, Immanuel Baptist Church, Cambridge.
Feb. 10—The Henry E. Helms, Church of All Nations of Morgan Memorial.
Feb. 11—Dr. William R. Leslie, St. Mark's Methodist Church, Brookline.
Feb. 12—The Rev. E. Joseph Woodbury, First Baptist Church, Somerville.
Feb. 13—The Rev. Byron Maybury, Church of the Nazarene, West Somerville.

In order to fully recuperate from his recent illness Dr. John Timothy Stone has resigned as minister ad interim of the historic Central Church, Chicago, which has been without a regular minister since Dr. Harold W. Ruopp resigned several months ago. In the meantime Central's influential downtown pulpit is being filled by guest preachers. The Rev. Robert T. Taylor, general secretary of the American Bible Society, is scheduled for a series of sermons extending through the Lenten Season.

Pastor Makes Recordings of Sermons

RNS Photo

Atlanta, Ga.—Hidden machine recor all sermons made by the Rev. Thomas H McDill, Jr. (above), local clergyman. H says this device gives him a chance to cri icize and correct his own sermons. No microphone resting on open Bible.

Prague (RNS) Dr. Joseph L. Hromadk formerly of Princeton University, was forma ly installed here as dean of the Protesta theological faculty in Charles Universit During his inaugural speech, Dr. Hromadk who once headed the Christian Stude Movement in Czechoslovakia, declared th "victory, truth and justice in the world mu be based on religion."

Anne Gould and Helen M. Loomis, who articles on the expansion program of th Wesleyan Service Guild appeared in the No 5th issue of Zions Herald, have been bu with their pens again. They are contributo to "At the Desk Next To Mine," the offici publication for the Guild in 1948. Two oth Methodists are among the ten writers. Prof sor Georgia Harkness of Garrett Biblical I stitute describes "Foundations of Faith," a Mrs. Marjory Anna Poole, supervisor of p chiatric case work in Detroit, outlines "T Church's Mission in America." This progra book published by the Friendship Press now available from local supply secretar for fifty cents.

The Rev. Bent E. Carlsen has been oblig to give up his work as supply pastor Barham Memorial Methodist Church South Boston because of his health. The R John M. Walker of Arlington, Mass., a tired member of the Indiana Conference, h been appointed interim pastor and began work on Jan. 4th. Dr. Walker has served interim pastor of two other churches on Boston District in the past two years, Newton and at Copley Church, Boston.

Bishop Fred Pierce Corson will deliver the Peyton Lectures at Southern Methodist University during the first week in February. His subject for the five lectures will be: "The Church and Preaching."

Dr. Karl K. Quimby, extension secretary of the Board of Missions and Church Extension of The Methodist Church, has been re-elected for the third successive year as chairman of the National Planning Committee of the United Church Canvass at the Annual Meeting of the interfaith organization at the National Arts Club in New York City.

Chaplain John R. Wright, (Colonel) USA, was retired from active duty with the Chaplain Corps at the end of 1947. He is a member of the Baltimore Conference. The commanding officer and staff personnel at the Presidio, San Francisco, participated in services of tribute held in recognition of his 30 years service on the last Sunday of his duty there.

Adella Sterrett Weals, wife of the Rev. Ernest Weals, pastor of the Mifflin Ave. Methodist Church in Pittsburgh, passed away Jan. 6th, on her 18th wedding anniversary. Mrs. Weals was born in Erie, Pa. She was graduated from Boston University School of Religious Education in 1924. Previous to her marriage she did young people's work with the Cleveland Federation of Churches and the Pennsylvania Sabbath School Association. She and a friend founded Camp Caledon at North Girard, Pa. and for 14 years she was on the staff of Camp Kenesatake at Spruce Creek, Pa. She leaves her husband and two children, Ann O. and Robert S. Weals. Dr. Harry A. Price, superintendent of the Pittsburgh District, conducted funeral services January 8th.

May Boycott Poling

Springfield, Mass. (RNS) Clergymen here have threatened to request their young people not to attend a forthcoming Christian Youth Council-YMCA rally in the Auditorium here unless one of their number is assured the opportunity of refuting Dr. Daniel A. Poling of Philadelphia, should he speak in favor of universal military training.

Actually, no one is yet sure if Dr. Poling, a member of the President's nine-man commission favoring UMT, will discuss the subject which has met with outright disapproval among most local clergymen.

Dr. Poling is to talk on "Life's Irreducible Minimum," a subject which "could mean any one of a half dozen things," according to the Rev. Frank E. Dunn, executive secretary of the Greater Springfield Council of Churches.

Dr. Poling is head of the Baptist Temple in Philadelphia and of the World Christian Endeavor Union.

Youth Rally

A great youth rally with representatives from 700 Protestant churches within a 50-mile radius of Boston, will be held Sunday Feb. 1st at 3 p. m. at the Old South Church, Copley Square, to climax the observance of Youth Week in Massachusetts.

The rally will be sponsored jointly by the Massachusetts Christian Youth Council of the Massachusetts Council of Churches and the Allied Youth, Inc., a national organization interested in temperance education.

The speaker will be Dr. Elvin M. Jellinek director of Yale University School of Alcohol Studies, and the Rev. Dr. Dwight C. Smith, new minister of the Mt. Vernon Congregational Church, Boston.

The Youth Council represents 20 interdenominational youth groups, YWCA's, YMCA's, the Massachusetts Christian Endeavor Union and all Protestant denominational youth organizations.

Taking part in the program will be Miss Agnes Matheson of Quincy, council president; Miss Edna Newell, Cambridge, treasurer; and Robert Sargent, Walpole, secretary.

Assisting in the plans are Alfred H. Avery of Malden, prominent Methodist layman and a national sponsor of Allied Youth, and the Rev. John E. Thomas, director of the Massachusetts Christian Council.

The Rev. August H. Prussner, for twenty two years a missionary of The Methodist Church in Java and Sumatra, Malaysia, died on Dec. 23rd in South Bend, Indiana, where he had lived since his retirement in 1942. Dr. Prussner was born in Herford, Westphalia, Germany, on April 23, 1884, but came to the United States as a young man, joining the Methodist church in Rockford, Iowa, in 1907. He was educated at Charles City College, Iowa, at Garrett Biblical Institute, Northwestern University, and the University of Chicago, receiving his doctor's degree from the last named. Dr. Prussner is survived by his widow, the former Miss Florence Irene Mauer, of Le Mars, Iowa, and by three sons and a daughter.

Plan Of Episcopal Visitation

Spring Conference, 1948

Northeastern Jurisdiction

Baltimore	June 2	American Univ. Washington, D. C.	Flint
Central New York	May 26	West Genesee, Syracuse.	Ledden
Central Pennsylvania	May 19	Clearfield, Pennsylvania	Flint
Genesee	June 2	Central Park, Buffalo.	Ledden
Maine	May 12	Rockland, Maine	Hartman
Newark	June 2	Referred	Oxnam
New England	May 26	Center Church, Malden, Mass.	Hartman
New England Southern	June 2	Central Church, Brockton, Mass.	Hartman
New Hampshire	April 7	First Church, Concord, N. H.	Hartman
New York	May 27	Referred	Oxnam
New York East	May 19	Hanson Place-Central, Brooklyn	Oxnam
Northern New York	May 19	Trinity Church, Oswego, N. Y.	Ledden
Peninsula	May 11	Referred	Flint
Philadelphia	May 19	Philadelphia	Corson
Puerto Rico Provisional	Feb. 18	Arecibo	Flint
Troy	April 8	Saratoga Springs, N. Y.	Oxnam
Wyoming	April 5	Referred	Corson

Conferences Outside the United States

Manila Area

Philippine	Dec. 30	Union Theological Seminary, Manila, P. I.	Alejandro
Northern Philippine	Jan. 14	Ilagan, Isabela, P. I.	Alejandro

Elisabethville Area

Africa Central	Oct. 6	Old Umtali	Booth
Angola	July 6	Luanda	Booth
Central Congo	June 22	Wembo	Booth
Rhodesia	Aug. 24	Old Umtali	Booth
Southern Congo	July 20	Kanene	Booth
South East Africa	Aug. 10	Guilundo	Booth

Geneva Area

Switzerland	March 6	Basle	Garber

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Feb. 8.

CHRIST IN THE LIFE OF THE CHRISTIAN. MATTHEW 20:26-28. JOHN 16:33; HEBREWS 4:15-16.

Great Ministers

This is not a lesson about preachers, pastors, ministers or ordained clergymen in either attached or detached service. Nobody mentioned in this column could rate a clergyman's railroad certificate or ten per cent discount on a hymnbook because of any professional service rendered. One might qualify as a Christain minister however, as just a plain, amateur servant of God and men.

Many heavy volumes have been written about Jesus Christ and his relation to God. But you have to read the Gospels and the Book of Acts to get the story of the relation of Jesus Christ to people. This human side of Jesus Christ was best stated by Matthew in the words of Jesus himself: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." One of the best and most easily understood titles of Jesus was used by himself in this verse: "The Son of man."

The human race has spent a lot of precious time in rating people in the order of their greatness. In this country we are busy selecting the outstanding person of the year in certain sports, business activities and wearing apparel. Once in awhile someone gets front rank because of service. In the Christian order of rating Jesus gave us the fixed standard. It is service. "Whosoever will be great among you, let him be your minister." This is the way Jesus judged men's place in the kingdom of God.

How Jesus Overcame a Hard World

It does not take a revelation from God to convince the average person that this is a world full of tribulation. But Jesus did not want any of his disciples to try to escape the hardness of the world by following him. So he gave us this word: "In the world ye shall have tribulations." And then he added, "But be of good cheer; I have overcome the world."

It is fair to ask how Jesus overcame the world in which we have tribulation no end. The most critical reader of the gospels would have to admit that Jesus lived in a tough world and overcame it. But how? Jesus served the world. Nobody can shut every road of service to anyone who wants to serve. It is sickening to hear people running around saying "I have no opportunity to serve where I am." Unless you are in solitary confinement in jail or isolated in some sick room there will be someone around with enough tribulation on hand to furnish an opportunity for service. Jesus served people without regard to their financial, physical, mental, or spiritual state. Lepers, and rich young rulers, children, blind men and open eyed sinners found in Jesus a servant. And he did not serve people in tribulation on any "good deed daily" basis. He was not working out his salvation at the expense of someone's need and self respect. By unselfish service Jesus overcame the world.

There is no secret process by which one becomes a great servant and qualifies for membership in the fellowship of God's "Who's Who." In this hard world of tribulation and woe as well as an occasional touch of peace and well earned satisfaction, the servants of mankind are given top ranking in the long run. The self-seeking pushers and shovers as a rule end up at the foot of the line. For humanity is not so dull that it cannot appreciate the value of real human service in a world reeking with tribulation.

Catholics Assail Manifesto

NEW YORK (RNS) A sharp attack on manifesto issued by the newly-formed P estants and Other Americans United for Separation of Church and State was m by the Knights of Columbus, Roman Ca olic laymen's organization, in a statem released here by the chancery office of New York Archdiocese.

The statement, signed by Supreme Kni John E. Swift of New Haven, Conn., serted that the new group had questioned patriotism of "any citizen, Catholic, J Protestant or non-believer who dares to agree with the organization's biased and accurate interpretation of the Frst Ame ment."

Swift's statement called on the Protest laity in this country to urge their leaders repudiate completely this organization's p to spend $100,000 to arouse religious sion in communities throughout the Uni States."

"In our opinion," the Knights of Colum said, "the establishment of an organizat so obviously intent upon stirring up religi bigotry is a matter which merits severe c cism by Protestants as well as Catholics. trust most Protestants will not be misled this organization's executives who irresist remind us of 'wolves in sheep's clothing

The Catholic statement predicted that new Protestant group "will fall of its weight because, despite its disavowal of a Catholicism, it is loaded with an intolera generally unacceptable to the American ple as a whole."

"We think," it added, "that the Amer people will give a cool reception to this ganization's endeavor to divide the na into hostile religious camps, each determ to secure a position of political preferr for its adherents."

The manifesto's allegation that the C olic church was blocking Federal aid to ucation was described by Swift as "absu He also accused the new group of displa a "complete disregard for facts" in asse that the Catholic church was winning itself a position of special privilege by m taining "an Ambassadorship" to the Vat

"How many times," the K. of C. state asked, "must the President of the U States, who should know the nature o appointments, tell these Protestant le that Mr. Taylor (Myron C. Taylor) will tinue to be his personal representative t Pope as long as the United States Go ment may profit from this arrangement

"The manifesto brazenly charges tha American who holds the common-sens litical opinion that a parochial school like any other American school child, right to ride in a public school bus i loyal to the American tradition of sepa of church and state.

"Furthermore, the manifesto asserts that any person who disagrees with the organization's political platform necessarily associates himself with a 'powerful church committed to a policy plainly subversive of religious liberty as guaranteed by the Constitution.'

"This charge is an insult to the millions of loyal American citizens, Protestants, Jews and Catholics, who in thousands of American communities have sponsored legislation to furnish transportation, school lunches, health services, bus rides and other services for pupils both in public and private schools.

"For our part, we shall continue to cooperate with all reputable religious groups in support of legislation to give all the citizens of this nation decent housing, good schools, and economic security.

"The Knights of Columbus will never attack any religious group sincerely interested in the betterment of this nation and the world. Our organization will resist every attempt to interfere with the civic rights of any person who is practicing his religion according to the dictates of his conscience.

"Probably the most amusing statement in the organization's manifesto is its absurd allegation that the Catholic Church is blocking Federal aid to education. The House and Senate records show that Catholic spokesmen have urged Federal aid for public schools and a limited amount of aid for children of non-public schools; some Protestant groups, however, particularly those whose representatives are members of this organization, have opposed Federal aid legislation.

"These groups have insisted that there be no Federal aid at all if it would involve granting one penny of Federal money to pay for luncheons of undernourished parochial school children. We leave it to the American public to determine what organizations actually are blocking Federal aid to public schools.

"It is reassuring to find that the executives of 'Protestants and Other Americans etc.' do not represent the religious organizations with which Catholic groups have cooperated in political matters vitally affecting the welfare of the American public.

"There is no reason why the establishment of this new organization should deter Catholics from continuing this cooperation. What the nation urgently needs is a united effort by all religious groups to check the godlessness which is tearing away the very roots of our American political and social institutions. It is this type of political activity which our Government officials have requested from religious groups."

Swift's statement charged that "Protestants and Other Americans" apparently desires "not a nation in which religious groups exist together in friendly tolerance," but rather "a nation dominated by a few persons who wish to impose their biased political opinions upon all American citizens of every religious denomination."

A Manifesto

Continuing the Manifesto, begun in last week's issue, of Protestants and Other Americans United for the Separation of Church and State.

Protestants and Other Americans United has come into existence to defend this open forum of religious liberty against its vitiation by law or the administration of law. The state is forbidden to invade this area. It may not by law or the administration of law accord to any church a status which gives it a special advantage in the wide domain of religious freedom. This is the plain meaning of the first amendment which forbids Congress to make any law "respecting an establishment of religion"—that is, pertaining to, or leading toward, such an establishment.

The churches on whose behalf we speak ask nothing for themselves in the exercise of their constitutional freedom which they do not willingly grant to and demand for all other churches. They are content to take their place in the open forum of our free society and to flourish or perish by the inherent strength or weakness of their faith. This is cultural and spiritual democracy.

Fears State-Church "Conniving"

For the state to connive with a church which seeks a position of advantage in the forum of religious liberty by creating any interlocking relation between that church and itself, is to deny or to curtail the religious liberty of all other churches and to vitiate democracy.

A powerful church, unaccustomed in its own history and tradition to the American ideal of separation of church and state, but flourishing under the religious liberty provided by our form of government, and emboldened by the wide diffusion of a false conception of tolerance, has committed itself in authoritative declarations and by positive acts to a policy plainly subversive of religious liberty as guaranteed by the Constitution.

This church holds and maintains a theory of the relation of church and state which is incompatible with the American ideal. It makes no secret of its intention to secure for itself, if possible, a privileged position in the body politic. In pursuit of this policy, it has already made such gains that the principle of separation of church and state is in peril of nullification by legislature and courts, and by federal, state and local administrations.

One of the long-range purposes of this church is to secure total support for its extensive system of parochial schools from the public treasury. Its strategy in furtherance of this purpose is to fracture the constitutional principle at one point after another where the action can be minimized as trivial or disguised as falling within some other category than that of its ultimate intent.

It has begun by demanding that certain marginal services such as bus transportation, free lunches, free text books, etc., for its parochial school pupils be financed by public funds raised by taxation for the public schools.

Legislative "Branches in Wall"

Already, the legislatures of certain states, yielding to the political pressure of this church, have enacted legislation empowering local school boards to grant these special privileges. The federal Supreme Court in two decisions has confirmed state legislation which sanctions the use of public school funds to provide free text books for parochial schools (1930), and to transport pupils to such schools (1947).

The four dissenting justices in the bus transportation case solemnly warned the nation that these two branches in the wall separating church and state are

(Continued on page 90)

Christmas Eve In Italy

LIOYD B. SCHEAR

Christmas Eve on the Bay of Naples was an interesting and exciting experience. Along the shore the lights could be dimly seen in the fog. Far ahead, mounted on a high pinnacle, was a revolving star, sending its gleam into the night brighter than any other light. Long lines of green and red Christmas bulbs lead to the base; it was a decorated aircraft carrier. In the distance the faint sound of firecrackers could be heard. The people of Naples were celebrating Christmas Eve as the ardent patriot in America rejoices on Independence Day. From time to time, across the smooth and glassy water, came the tinkle of church bells, calling the worshippers to the divine service.

For a time the Americans on our ship joined in singing a few carols in their cabin; someone read a Christmas story about the events of the birth of Jesus. A story was also told about a traditional celebration of Christmas in the early American history. In such a setting, it was not difficult to realize that it was Christmas Eve.

As the ship approached Naples, dark spots could be seen on the water. In time, these spots turned out to be boats, manned by three or four men. As they tied up alongside our moving ship, there was more excitement. In spite of the protests of some on board, these men came aboard, and in a short time contraband goods were being lowered into their boats. This activity might be compared, perhaps, with what took place on ships coming to America during the period of prohibition. It was surprising to see the zeal and activity of these men. This contraband was not Church World Service Cargo.

There certainly was something daring and adventurous in this transaction. Would that men could increasingly find the happy and legitimate way of living dangerously! The One whose birthday we were celebrating certainly had that experience.

On Christmas morning our ship was safely tied up at the wharf. The voyage had ended easily and without fanfare, in the midst of sunken ships and arrived on Christmas Day!

The events of that day included our regular duties in caring for the cattle. About noon, as we went ashore, the first trip was made to the post office, for friends in America had to be notified that we had arrived. At 2:00 p.m. the Christmas dinner was served on our ship. Although absent from family and friends, the group enjoyed the dinner wholeheartedly.

Another venture was made into the city in the evening. The excitement of exploding fire crackers was at a high pitch. One youngster set fire to a stand at which fire crackers were sold. It was a miniature amunition dump explosion! Everyone felt sorry for the old woman who owned the stand, but the youngster escaped in the crowd. Her profits were blown to bits.

In Naples one finds many who beg for a living. One is impressed by the amount of poverty there. Evidently there is much unemployment. Perhaps the climate induces the habit of laziness; perhaps there are other important factors also. If one gives something to a beggar, he is immediately pursued by a group of them. It is unpleasant to harden one's heart to the material needs of others, but in Naples it was absolutely impossible to practice individual charity on the street.

It has been said that the communistic doctrines grow and mature in socities which are decadent. If this is true, here is indeed a fertile ground for communism. It was apparent that there were many who had no other hope than that—and communism will certainly make its bid for power and seek to bring

(Continued on page 94)

Approval of Baldwin-Wallace

At its ninth annual meeting, Jan. 14-15 in Cincinnati, Ohio, the Association of Schools and Colleges of The Methodist Church by unanimous vote supported the stand of President Louis C. Wright of Baldwin-Wallace College (Berea, Ohio) who has stated that required attendance at chapel and required courses in the philosophy of religion will remain a part of the program of the college as they have been for more than one hundred years.

At last report, 60 out of 150 Catholic students at Baldwin-Wallace College had withdrawn from the college following a declaration by Msgr. Vincent B. Balmat, chancellor of the Cleveland diocese, declaring: "A Catholic may not under any circumstance or pretext attend a class of this kind."

The text of the resolution which was adopted unanimously by the association was as follows: The Association of Schools and Colleges of The Methodist Church record its belief in that system of American education which provides for public, private and church related colleges and universities. We affirm the right of each institution to set up its own educational program in conformity with its own philosophy and objectives.

While we do not believe in compelling a student to attend a college contrary to his choice, we do believe every student is bound to accept the regulations of the college of his choice. It is assumed that each candidate for admission to a college has read the catalogue of the institution and that he will thereby learn the regulations and requirements of the college which he is bound to respect.

We therefore support the administration of Baldwin-Wallace College in taking the stand that requirements in religion and chapel attendance do not allow for exceptions and that freedom of the individual conscience does not lie at the point as to whether or not a student can pursue a given required course in religion but at the point as to whether or not he can in the first place attend a college where such a requirement is to be met.

Action was also taken by the association favoring the passage of emergency legislation by Congress to allow the admission of 400,000 displaced persons from Europe. The text of this resolution is as follows: America cannot isolate herself from the world, nor from the world's problems. The displaced people of Europe must be on the world's conscience must be on the conscience of America. It is the firm conviction of the Association of Schools and Colleges of The Methodist Church that the United States should open its doors to these peoples and give its endorsement to the bill now pending before Congress which will make possible the immigration of 400,000 of such persons into the United States.

A resolution was also passed recognizing the worth of UNESCO and promised the support of the association. The text of this resolution is as follows: Recognizing the role of education in creating a world of brotherhood, the Association of Schools and Colleges of The Methodist Church records itself as supporting the objectives and the efforts of the UNESCO, and commends this body for the progress it has already made. We further believe that we are justified in aasking the Liaison Committee to explore the possibilities of a closer tie between UNESCO and our association, pledging our willingness to cooperate with them in their purposes, and seeking to establish consultative membership with the organization.

New officers elected to serve during 1948 were as follows: president Fred G. Holloway, dean, Drew Theological Seminary, Madison, N. J.; vice president, Goodrich C. White, president, Emory University, Ga.; secretary, Boyd M. McKeown, Board of Education of The Methodist Church, Nashville, Tenn.; treasurer, Hurst R. Anderson, preesident, Centenary Junior College, Hackettstown, New Jersey.

Orthodox Church Is Free

GENEVA (RNS) Theological faculties in Yugoslavia enjoy absolute freedom in their teaching, according to Professor Damen Glumac of the Serbian Orthodox theological faculty at Belgrade.

Speaking at a conference sponsored here by the Reconstruction Department of the World Council of Churches, and attended by theological professors from 15 nations, Professor Glumac said the Yugoslav government does not restrict or oppress the Orthodox Church there. Neither is there any anti-religious propaganda, he said.

"The situation is very difficult for the Serbian Church," he continued, "because her fortune in Croatia was completely lost during the war. Our 16 monasteries there were destroyed and agrarian reform and separation of church and state made it necessary to give away all possessions."

Regardless of the difficult situation created by the war, Professor Glumac said, church life in general has been renewed. Many churches hold daily services and on Sundays are crowded to capacity, he said.

He declared that three new dioceses have been created and that more bishops are scheduled to be installed next summer. Ordination services for 30 theological students will also be held during the summer.

Professor Glumac said religious training for young people, which was formerly obligatory in the public school system, is now being carried on outside school hours by teachers who are paid largely through collections taken up in churches. Many teachers, however, are still largely supported by the state in Croatia and Slavia, he said.

Like A Tree Planted

MANFRED A. CARTER

A city church is like a machine, oiled or rusty, but a country church is like a tree planted by the rivers of water. A machine can be geared and speeded and linked to artificial power, a tree must grow in the sun and rain, and take its own time about it.

If this is true we have failed to understand the rural problem, for we are trying to make a machine out of a tree. We seek to enlarge the country church over many miles so that we may have numbers and all the committees of the city church, and so that the minister may spend most of his time driving an automobile instead of visiting in homes. We seek to bring the village up to date, when perhaps the village has an older truth of its own. The city is geared to the mass mind, the country still has a place for individualism. If "personality is the key to reality," as we have been told, why should we cut down this spiritual tree by the rivers of water to make it into a machine? Each tree is individual and each kind of tree has its own beauty. So it is with people. Is it too much to ask that we let the country be the country?

As a minister accustomed to city churches, I was greatly worried, in my first rural parish, about a certain summer clambake. There were no committees appointed, no drive of publicity had appeared. I feared that the people had forgotten all about their annual event which drew a thousand visitors to that little cluster of houses at the road corners. One Sunday after service a few of the people lingered and sat on the church steps. During casual comments about neighborhood gossip and the weather somebody said, "You goin' to do the same as last year, John?" Another asked, "Who's going to take Mary's place?" And so it was prepared, and, instead of the preacher building a fire under the people, they came knocking on the parsonage door at five o'clock in the morning asking him to come and throw water on the sea weed and otherwise be a handyman. It was a Methodist clambake held under a Catholic neighbor's pine trees and all the village set to with a will to make it a success. That clambake just grew out of nowhere and things often happen that way in the country.

If a minister serves a congregation of fifty people he knows their first names. He knows their family histories and could tell a psychiatrist secrets that such wise men seldom discover. He has the privilege of being a real pastor if he refuses to be a multitude of wheels so that his church will seem to be full of statistics. Perhaps the people of a village need a pastor more than an untrained farm bureau assistant. To the country parson people are not "contacts." He does not greatly care if they sign evangelistic cards or not. His is the continuing evangelism of love, and he is more concerned about their attendance on a Sunday morning than about names on the books. His people do not live in "units," they live in neighborhoods, by name and not by number.

Small congregations want to pay beggars wages, and sometimes must. If the city church refuses to protect the spiritual watershed that sends it a supply of food and power, by supporting home missions, perhaps the country minister may even spend part of his time making extra dollars with his garden hoe or the tools of some other trade.

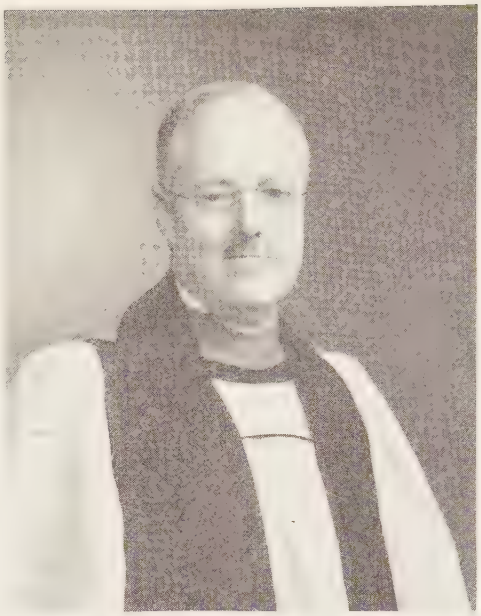
If it were possible to really support a strong resident minister for a congregation of twenty people it is conceivable that he might do them a great deal of good, but it doesn't work out that way.

How can a country minister be happy? He might try appreciating the beauty and the wonder of his spiritual tree of life, dream about those cities far

(Continued on page 95)

Christian Social Responsibility

Excerpts from the address of the Rt. Rev. Norman B. Nash, at the Jan. 19th meeting of the Boston Methodist Social Union. Bishop Nash is resident in the Massachusetts Diocese of the Protestant Episcopal Church.



The obligation of the second great Commandment has always been acknowledged by Christians, but through most Christian history has been too simply conceived, because a static view of society has blinded Christians to the reality of social change, and therefore the whole field of Christian social duty in relation to institutional change has been neglected. The status quo has usually been given theological sanction as the divinely ordained order of society in a fallen world. From its sinfulness Catholic perfectionists have withdrawn into monastic community (save for hermits who have withdrawn from all community), while Protestant sectarians have retreated to form perfectionist communities of a different sort.

Neither these Catholic nor Protestant radicals have retreated in order to attack; they simply abandoned the great community in which the vast majority of their fellow-Christians continued, accepting its institutions as divinely ordained, and furnishing no dynamic for their betterment. Thus, economic institutions, whether slavery, serfdom or the savage exploitation of unorganized industrial labor, have been sprinkled with holy water. The charitable relief of misery existing under all forms of economic order has been nobly inspired by Christian compassion, but a moral criticism and amelioration of the institutions have been lacking.

So long as the Christian faith taught men to look for the imminent divine intervention which would end this naughty world and substitute for it either the heavenly perfection of a millenium or the more mysterious perfection of eternity, the fact of social change could be ignored, and Christian responsibility for guiding it avoided. But our modern time-scale has removed that hope of a speedy divine intervention to terminate the evil ways of this present world. Furthermore, social study has made it clear that the status quo is an illusion, since no social institution is exempt from change, and the dynamism of social reformers and social revolutionaries has expressed itself in endeavors not just to predict but rather to direct institutional changes.

Christian conservatism still tends to a static view, or else to the nostalgic yearning for the good old days. A gentleman from Philadelphia, a great Biblical scholar, once said to me that it saddened him to observe the deterioration of the American Negro since the abolition of slavery! And Christian fanaticism rebukes all human endeavor to change institutions, with the conviction that God's intervention is at hand. But if we are not to join the reactionaries or the premillenialists we must face the responsibility of moral critics of the institutions of today, who seek to help guide social change toward better institutions of tomorrow.

The disasters of the first half of the twentieth century prevent us from holding the simple and comfortable hope of many earnest American Christians of the last half of the nineteenth. We know that social change is not automatically social progress, that is, change for the better. The world is obviously *not* sliding easily down hill towards the kingdom of Heaven, which lies in the opposite direction. The characteristic reformism of American liberal Protestantism, underestimating the tenacity of man's evil habits and overestimating the power of men of good will to guide institutional change to progressively better stages toward social perfection, is equally dated, and for most of us no longer if ever tenable.

Some of us have tended toward conservatism, though not, I hope, toward a static view nor towards reaction. But impressed with the naivete of an earlier liberal or radical optimism such Christian moralists would have us face the inevitability of the continued evil in the hearts of men, necessitating the rigor of the state in maintaining order by it sanctions and threats of force, and equall requiring the appeal to man's self-regard i economic motives. Such conservatism bids u go slow in advocating changes, and can giv us disillusioning reminders of the very partia success of recent social reform movements i fulfilling the almost eschatological hopes c their prophets.

The liberal joins with the conservative i objecting to the ethics of revolutionar change, whether Fascist or Marxist, viewin with increasing horror the way in which, i the name of Soviet or Fascist or Nazi righ eousness, dissenters are "liquidated" an tyranny is justified as the road to Utopi But the liberal is more adventurous an hopeful than the conservative, whom he r minds that stubborn resistance to change h sometimes defeated moderate reforms b opened the way for revolutionary violenc

The liberal has a further source of hope the social sciences which, though still in the beginnings, have already learned enou about social change to provide a measure both prediction and guidance. The liber believes we may look for far more help fr this source, and gets from it much of t content of his social program.

Meanwhile the Christian radical contin his witness in the name of Christian love the strongest dynamic of social change faith in the will of God to set his wo straight and in the ability of man to tu from force to consent, from greed to c ativity, from ill will to loving will. To m of us he often seems naively optimistic, we to him are men of little faith. He continue to awaken us from the static i sion, and to make us face the evil of w un-Christian, however long accepted by m Christians.

I have no expectation of a single progr of social change derived from the Christ ethic and commanding the united energy Christian conservative, Christian liberal Christian radical for its accomplishment. I hope that in all three ways Christians take their stand, refusing to divinize status quo, and working for such change to them seem right and achievable, insp by the faith that "God is working his pur out as year gives place to year," and He gives light to guide us and power to able us to do His will.

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Christian Education and World Peace

(Continued from page 80)

can change our moral climate. He can help us build the peace. I doubt that there is anything potentially more powerful for building the peace, now at our disposal, than the tool of Christian education broadly conceived. Not content merely to fill the mind with information, this is education aimed at so interpreting the truth that a change of character is effected. It seeks to alter wrong attitudes, to make possible new and friendlier relationships among people, and to relate God to the contemporary scene in such a way that every man knows himself to be God's and is led to live in conscious deference to His will. It seeks to teach men to love God "in the sense of caring supremely for the things God cares for—truth, justice, mercy, the wellbeing of men, women and children throughout the world."

Further, Christian education concerns itself with the development of skill in living like Christ. It would meet the hour of crisis with men of moral stamina and spiritual resourcefulness, who judge the immediate against the backdrop of history and seek not so much to save themselves as to do God's will.

Christian education busies itself with making men fit to live in the new day, and thus fit to prepare it and help bring it in. It works first and primarily with the mind which, as we have said, is the place where war or peace begins.

Should there be those who question the ability of education to change national life and even world life, let them recall recent history. Consider Germany: here was one of the great nations of the world. She was great in her scientific achievement. Her place among the mightiest industrial nations was undisputed. More important, she was a nation which possessed the highest of standards culturally and educationally, nor was it without fine churches and religious programs.

In this Germany Adolph Hitler came to power, determined to conquer Europe. He needed the support of the people, but to get this he had to educate them to ideas and ideals which were conducive to a warlike spirit. The sordid story of how this was done is now all too familiar. Suffice it to say that in the end, he had, through varied educational processes, successfully cheapened the Germans' appreciation for individual life, blasted their respect for the ideals of the Church, aroused in them an intense spirit of national arrogance, and made the State superior in their thinking to every other value. For eight years he indoctrinated German youth with his revised scale of values. He let them see these values attractively and excitingly dramatized in every city of the fatherland. When the hour finally came and Hitler was ready to launch his program of open warfare, he enlisted the enthusiastic support of practically every youth in Germany.

What if the educational genius of the German people had been equally utilized to constructive ends!

Tools are amoral. They have no moral significance until someone uses them. The same fire that destroys a home can be made to cook a meal. The hammer that mashes a finger will drive a nail. What reason is there then that education, which dragged a people down to war cannot be constructively used to lift a people to the heights of peace?

It seems obvious that if peace is the desired end, then education must be the accepted means, but it must be Christian education. When education has not been paralleled by spiritual and moral perceptions, it has been sinister. In the hands of intellectually brilliant but morally unenlightened individuals the choice of products of technological progress have been to effect our degradation. The airplane, which in the hearts of the pioneers was intended to bless men and bind them together in goodwill, is filled by later men with bombs and incendiaries and sent out to annihilate a neighbor people. Everything, in the hands of the morally illiterate, is potentially useful for destructive purposes. The solution therefore is Christian education.

Education for peace must be as demanding and as dramatic as is that for war. Every idea dies aborning if it is not quickly nourished by the blood of conviction. The idea alone is never enough to change anything. It must arouse the emotions and marshal the will. Too often we have failed in our education for peace to understand the importance of this. We have like the sower generously planted the idea of peace, but in such a way as to allow the emotions to lie dormant and men's wills to remain unenlisted.

With war, how different the story! All the bands and banners, and posters and speeches, and all the panoply of might and ideas of war compel general emotional support. Somehow peace, too, must be dramatized. Education must provide a moral equivalent of war. The Crusade is magnificently seeking to provide through its emphasis on education an adequate type of dramatization. The possibilities are tremendous, limited only by the cooperation of the parents and the adult members of the church. Children are naturally responsive to the highest idealism. They are willing if not anxious to learn. If the youth and young children within our Methodism today are given the encouragement they deserve in their homes and if they are properly enlisted in the ranks of church school members as Crusaders; if they are challenged by a worthy course of study and directed by their teachers in projects which challenge their character and their skill, the Crusade for Christ may well raise up in this nation a community of young citizens as skilled at making peace as their fathers before them have been at making war. It can be done.

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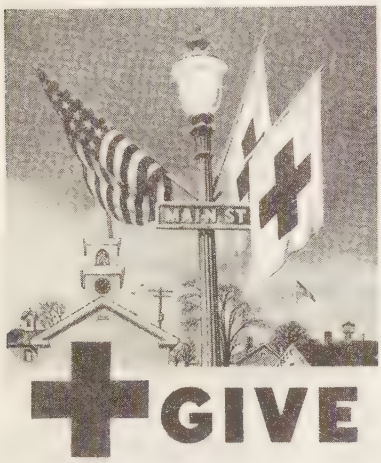
The Red Cross And Religion

Faye Marley



The Red Cross idea is a combination of the ideal and the practical. Like a religion, it aims at an almost unattainable perfection in human relations; but at the same time in recognition of the fact that men fall far short of that ideal, it stimulates, encourages, and offers the means whereby practical things can be done to make possible better human relations.

Both the ideal and practial aspects of the Red Cross movement recognize the fundamental importance of the human personality and offer to the beneficiary and donor alike tangible evidence of the dignity of man. The Red Cross by its action, more than by its words, rejects the idea that man is not "his brother's keeper."

The ideal and practical are expressed in the many different programs sponsored by Red Cross societies throughout the world. Whether it be in disaster relief, first aid services, Junior Red Cross programs, the operation of hospitals, nurses' training institutions, public health programs, war relief activities, counseling on individual problems, or in the various services to men and women in the armed forces, the programs can be traced to a basic desire to improve human relations by mitigating suffering and preventing the causes of suffering.

A Red Cross worker tells the story of a veteran whose only home for the past eight years had been a succession of dreary hospital rooms. Apparently incapacitated, his only exercise was in being lifted to a bedside chair. Stretcher rides to the operating or X-ray rooms were his only diversion. Seldom did he see anyone other than those who attended his daily needs—doctors, nurses, and attendants.

Then the miracle of recovery began to happen. Through cheerful, glass-partitioned cubicles where he could observe other patients, doctors, and staff alike, he soon learned that the problems and difficulties of each patient were not considered insurmountable.

And then—his first visit to Medical Rehabilitation. The attendant wheeled his chair up the broad corridor to the cubicle before which hung the short white curtains. He was dubious, but hopeful.

During the days that followed he heard the soft, persuasive voice of the Red Cross Gray Lady urging to persevere, to have courage. The therapy outlined by the doctors was laborious, especially at first, but the steady encouraging voices of medical rehabilitation workers drove him on. He was told that although certain muscles may have been damaged or atrophied because of disease or wounds, others could be trained to do their work. Gradually he began to accept, and more important, to believe that what they were trying to accomplish could be done.

Then came the miracle. After eight long years, he took his first step unassisted.

Communities all over America turn to the American Red Cross in time of disaster. In 1947 when a series of the most destructive major disasters in history struck the nation, the Red Cross spent more than $10,000,000 to assist 305,682 persons. Up to December 1, there were 287 disasters in 46 states and Alaska that required Red Cross aid.

Red Cross nurse's aides, canteen workers, Gray Ladies, production workers, motor service personnel, nutrition and home nursing instructors, water safety staffs, field directors, Hospital and Home Service workers may be found every day in the year giving their best to the needs of humanity.

As the March campaign for Red Cross funds draws near, remember that this year greater sums are needed for an equal job, and that every dollar you give adds to the sum total of service—the practical application of religion.

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A Manifesto

(Continued from page 85)

only the beginning. "That a third and a fourth breach, and still others, will be attempted, we may be sure," say the dissenting justices.

Protestants and Other Americans United is determined to assert its full strength to the end that there shall be no more breaches in this wall, that the breaches already made shall be repaired, and that the complete separation of church and state in an undivided state-supported educational system shall be maintained.

On a bolder and more ambitious scale, this same church now demands aid for its schools from the federal government. A proposed federal grant of several hundred mi lion dollars annually in aid of public educ tion, especially in those states whose econon ic resources are insufficient to provide ad quate education for their children, has bee before Congress for many years.

Action on this proposal has been held u by the pressure of this church which d mands that its parochial schools shall shar with the public schools in any such feder appropriation in an amount proportional the number of pupils in each school syster

Danger Seen in Two New Bills

Thus far, Congress has withstood this d mand. But two bills have been introduc in that body, one of which completely yiel to the church's maximum demand, whi the other provides that tthe funds may distributed by each state in accordance wi its own statutes.

The latter, the so-called Taft bill, (S.472 is a disguised evasion of the issue. It pla directly into the policy of the church whi has already secured legislation in 18 sta permitting financial aid to parochial scho in one form or another, and in effect invi the states to violate the mandate of the fi amendment. The effect of its passage Congress would encourage and facilitate t church's campaign in these states to wid the initial legislation already enacted in favor, and to secure similar and even mo advanced legislation in all other states.

Protestants and Other Americans Uni respectfully demands that Congress shall by such an evasion abdicate its responsibil

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to defend the Constitution, regardless of political pressure on the part of any sectarian interests which would thus subvert it.

The effect of state-supported church schools would spell the end of our public school system as it has been established, fostered and protected for more than a century. To divide state-supported education into sectarian school systems would divide American society itself into hostile sectarian camps, intensify sectarian intolerance, and thrust a religious issue permanently into the political arena from which our Constitution was designed to exclude it.

Next to the Constitution itself, our public school system has been our strongest bulwark against the development of religious intolerance in our political life.

TAYLOR MISSION CRITICIZED

In the area of diplomacy, also, this same church has made ominous progress in its strategy of winning for itself a position of special privilege in relation to the state. An ambassadorship to the papal head of the church, represented at the time it was set up as a temporary measure, has been in existence for seven years.

President Truman, in 1946, assured a Protestant delegation that it would be discontinued at an early date. But the powerful political pressure which the hierarchy is able to bring to bear against the fulfillment of this promise plainly makes it necessary that a strong and determined public opinion shall express itself in support of its fulfillment.

We are not deceived by the disguise under which the appointee to this ambassadorship was labeled as the President's personal ambassador. The pope himself made it perfectly clear in the extraordinary ceremonial by which he received the incumbent that his presence at the Vatican marked a distinct departure from our government's long established policy. We hold that this ambassadorship constitutes an interlocking of the functions of church and state which is contrary to the principle of their complete separation.

Protestants and Other Americans United, speaking on behalf of an aroused body of American citizens, demands that this un-American ambassadorship to the head of a church be abolished. We resent, on behalf of all non-Roman churches, the privileged access to the ear of the state which this relationship creates.

As patriotic Americans, we call upon all our fellow citizens who cherish the principle of religious liberty which is implemeted by the separation of church and state, to join us in condemning this unconstitutional entanglement of a particular church with the American state and in demanding its prompt abrogation.

(To be continued next week)

The Homemaker's Corner

Mrs. Harry A. Burnham

Two Anniversaries

Last Sunday marked the anniversary of the birth, 189 years ago, in Scotland, of the poet Robert Burns. All throughout this week Scotchmen the world over will meet in their clubs, or clans as they are sometimes called, to do him honor. They love him for many reasons, but chiefly it seems to me because he was a poor man who dreamed dreams and sang those dreams into the hearts of his countrymen.

When I was a "school ma'am" I taught for some years in Barre, Vermont, the home of Vermont granite and of some of the finest Scotch granite cutters in the world. Many times I was entertained in the homes of my Scotch pupils. I think I never spent a few hours in any of those homes without hearing "Bobby" Burns mentioned. Often there would be quotations from his poems, sometimes "Auld Lang Syne" or "My Love is Like a Red Red Rose" would be sung and "The Cotter's Saturday Night" be read.

One of the loveliest statues in the country is in a little square in that city. On it is a figure of Burns and around the pedestal are delicate carvings of the Scotch thistle, lillies and words from some of his poems. The statue was the gift of Scotch granite carvers who gave their time after working hours to make this thing of beauty that people far from their home might know and love the land which produced Sir Walter Scott, Thomas Carlyle and Robert Burns.

Next Monday comes another anniversary which always brings a smile of incredulity to our faces but which we always mention just the same; Groundhog Day. It may seem going from the sublime to the ridiculous to link the poet Burns and Mr. Groundhog, but, as a matter of fact, February 2nd was first celebrated as "Badger Day" in Scotland and Germany, the animal being transferred to a woodchuck in the United States.

Somehow I feel that Burns would be interested in the wanderings of our Groundhog. You know he once addressed a mouse as "Wee, sleekit, cow'rin, tim'rous beastie."

Anyhow most people in the eastern part of the United States will hope that next Monday will be a cloudy day, so that the back of winter will be broken.

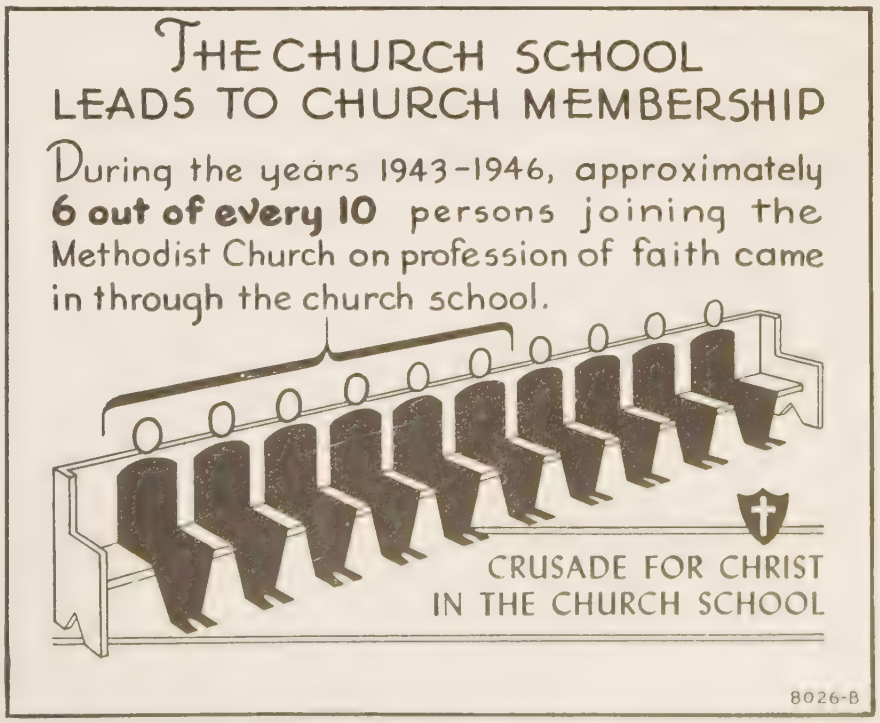
State Clothing Drive

PORTLAND, Maine (RNS) Arrangements for sponsoring a state-wide clothing collection for overseas relief during Lent, and for observing its tenth anniversary on Reformation Sunday, Oct. 31st, highlighted the annual meeting of the Maine Council of Churches here.

The council, comprising eight denominations, voted to engage an additional full-time staff member to concentrate on religious education leadership and service to rural areas, and authorized a new department of church women.

Plans were made for key laymen in various centers to assist in broadening the council's base of support, and for the holding of simultaneous ecumenical worship services in all cities in connection with the council's tenth birthday next fall.

The Rev. Lindley J. Cook of the Oak Street Society of Friends in Portland succeeds the Rev. Frederick D. Hayes of the Auburn Congregational Church as president of the council.



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Will Supervise Partition

Dr. Ralph J. Bunche, Negro specialist in the field of social and political science, has been appointed chief secretary of the five-nation United Nations Commission which will supervise the partition of the Holy Land between Arabs and Jews. In this position Dr. Bunche will have major responsibility for one of the most difficult tasks of all time, but seems well fitted for the task by both training and experience.

Dr. Bunche is a graduate of the University of California and of Harvard, did post-doctorate work in other American and foreign schools, has traveled widely in Europe, Africa and the East, served as an official adviser at the San Francisco Conference on World Peace, later as a member of the Anglo-American Caribbean Commission, and finally on the staff of the State Department. It is said that the trusteeship plan of the United Nations is largely his work.

Lynching Record Low

In 1947 the American lynching record again approached the vanishing point, with only one reported victim, as in 1945. The significance of this figure is seen when contrasted with the average of more than seventy victims a year for the 66 year period during which careful records have been kept.

The contrast, of course, is most encouraging. However, it should not be taken as indicating that ultimate victory over the mob has been attained, or is even imminent; for last year there were no less than thirty-one threatened lynchings, all luckily averted, chiefly by prompt official action. Most disquieting, also, was the failure of juries to convict in several cases of mob violence, even when the evidence seemed unmistakable. As reported by the President's Committee on Civil Rights, "it is still possible for a mob to abduct and murder a person in some sections of the country with almost certain assurance of escaping punishment for the crime."

Universal Military Training Is Not the Answer

(Continued from page 75)

have nothing to offer as an alternative. The proposal of an international police force created by the Security Council of the United Nations is too remote to give us much confidence. War prevails in many parts of the world; and although an international law enforcing body is an ideal to strive for, time may now be running out for some helpless nation. The pacifists suggest that there is not the slightest need for a defense program; nor do they think there is any danger of another conflict. On the other hand, those who ex press the fear that there might be, are re garded as war mongers. An extreme pacifi minister preached not long ago on the sub ject "Peace Makers, War Makers, and Peac Fakirs." The peace makers were the few who, like himself, had adopted the "peace a any price" attitude. The war makers were of course, the professional soldiers; the peac fakirs were the statesmen of all nations.

How, then, are we to attain this muc talked of security which would be the on guarantee of peace, without universal mil tary training and while we wait for th establishment of an international police force

We believe that our armed forces can b and must be maintained on a voluntary bas Our army has three components: the Regul Army, the National Guard, the organize Reserves. The last two groups are compose entirely of citizen soldiers upon whom ou country has always depended and will co tinue to depend in both peace and wa Though unnoticed, these citizen soldiers to their armories week after week and al sacrifice their vacation for the summer to of duty. Let these branches of our army, an also our naval reserve and marine corps serve, be strengthened. No right thinki citizen will object to this, surely. The regu army of a million men must be maintain for some time to come. But it is this citiz army which forms the backbone of our de fense. The time required for these citiz soldiers to perform their military duties half between that of a vocation and an avo tion. I have known some officers to spe three and four nights a week at the arme throughout the winter. For these additio nights they receive no compensation. Th do it to be of service. These men give fr twenty to thirty years of part-time milit service, but they receive no retirement lowance at present for this sacrifice of ti from home and business.

There is now a bill in Congress, howe to allow those who have served in the tional Guard and Reserve Corps a retirem pension after twenty or more years of serv This bill should receive the endorsemen all. What is needed in our military ser is not young men who will give two or th years of enforced time, but men who spend twenty or thirty years in part-t service. The proposed non-regular army tirement bill would be an inducemen give such service. It would do much to s ulate recruiting in the reserve branches of service. Let our armories be made social educational centers for our youth; make citizen army and navy attractive thro civil service and other benefits. Let less half the money that would be spent on versal military training be invested strengthening our volunteer citizen army there will be no necessity for conscrip The military service must be presented privilege and advantage to our Ame

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youth, rather than as something that is superimposed by our government. In the Arlington Cemetery, over the beautiful rotunda, which is a memorial to our citizen soldiers, are these words, "They did not lay aside the citizen when they put on the soldier." The call comes today for citizen soldiers to maintain this tradition of the past.

The Churches and European Recovery

(Continued from page 77)

and speeding reconstruction. The program, together with the contributions of other nations, should meet the net import needs of the cooperating European countries that are essential to their recovery.

8. If the United States is to fulfill its long-term responsibility in the world economy it must help enable other countries to manufacture and sell their own goods and services in order to buy what they need. Therefore, the European Recovery Program should be linked with long-range planning to increase American imports so that European economic life as well as our own may be maintained at a high level.

9. The American people will be called upon to accept certain specific limitations on their own economic desires during this critical period in order that the larger good of world recovery may be served. In view of the great human objectives, Christians should accept such limitations willingly. In emergencies such as this our customary waste of food and other scarce commodities is scandalous and un-Christian. If, in addition to voluntary controls, certain government controls should be required to assure a fair allocation of needed goods for foreign aid and domestic consumption, we believe that such controls should be adopted. From the point of view of morality and even of self-intereest the stakes are too high to permit either selfishness or short-sightedness to prevail.

These principles, we believe, can make the European Recovery Program a cooperative effort to deal with the basic cause of tyranny and war. Such an effort is in keeping with the constructive peace strategy for which our churches stand.

They Did Something

Something had to be done! in Morrisville, Vermont. "Why, we discovered children within three and one half miles of our church who have never been inside a church building of any kind; whose parents have never been reached by any kind of church organization." Such were the startling reports brought by some of the 69 lay visitors who took part in the church school visitation conducted by Puffer Methodist Church, Morrisville, Vt., a small-town church of 339 "active" members, in a mountain-rimmed community.

"We knew about 220 families in the township who considered themselves Methodists," reports the pastor, the Rev. Loren G. Heaton, but discovered during this remarkably well carried-out visitation and invitation campaign that there were 132 families we didn't know about 'right under our noses'."

Something had to be done—and under the leadership of Lawrence Gregory, church school sup't., Bert Stancliffe, lay leader, and George Ward, active layman, something was done.

The largest bus in town was chartered and for the past 16 weeks has brought in an average of slightly over 36 children every Sunday, the bill paid by the Sunday school.

The attendance jumped from a weekly average of 100 and a fraction per Sunday, to a high of 178 and an average for the 16 weeks of 147.

Result—there isn't room enough for everyone, and four large new classrooms are now under construction, the work being contributed by the men of the men's Bible class.

There has been, of course, the necessity to secure new teachers for the school, and Mr. Gregory, the superintendent, has found 6 or 8 excellent teachers where there were apparently none before. Incidentally, there are no teachers in this school who are less than 21 years of age.

Denver Approves

Denver, Colo. (RNS) Charges that the Methodist Federation for Social Action is a front for Communism in this country were refuted here by the Denver Methodist Ministers' Association in a resolution which was unanimously adopted.

The ministers said the Federation represents "the effort of honest men and women to find truly Christian solutions for the pressing problems of our times."

"Social action belongs to the essence of Christianity; it is neither an 'extra' nor an appendix," the resolution declared. "Christianity is a religion with a distinctive character. Its exaltation of moral values and its profound concern for the welfare of persons distinguish it among the religions of mankind.

"God is viewed not as an aloof spectator but as a participant in history in the interest of a rightly ordered world, a kingdom of God.

"The Methodist Federation for Social Action is nonetheless religious because it emphasizes social action. That merely makes it religious in Christian terms. It proposes the Christianization of human society, nothing more nor less."

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Deaconess Marches On

Clarence Morrill

Since the last article was written for the ZIONS HERALD many reports have been received on the progress of the Red Stocking Campaign, however, not enough to be able to tell exactly what the final results will bring. Many pastors and Sunday school superintendents have not yet forwarded the results of the campaign to the building fund office. We earnestly solicit the cooperation of all persons holding such funds to send them in to the office of the building fund, Room 108, care of the Rev. Clarence Morrill. All checks should be made out "New England Deaconess Hospital Building Fund." Pastors are especially requested to place the notice in their church calendars or make the announcement from the pulpit that all money sent to the hospital for the building fund must be sent to the above address. Otherwise money that may be intended for the building fund will be placed in the general fund.

The Red Stocking Campaign to date has forwarded to this office approximately $2300. In the month of January $3016 was received in new subscriptions, all of this amount was received prior to the 15th of the month. Two private individuals gave individual new subscriptions, in addition to this amount, totaling $3700. As a total since the first of December about $13,000 has been contributed and the grand total to date is approximately $90,000. The major amounts to be given have come from the Maine and the New England Southern Conferences.

Your representative is most anxious to bring to your church for any gathering a set of natural color slides and tell the story of the hospital at any time. I will be glad to appear before any civic club with these slides.

The campaign is moving slowly but surely to a conclusive and successful end. More subscriptions are needed and it is hoped the ministers will at their early convenience send the names and addresses of individuals in their church and community that your representative can cultivate.

Readers Write

(Continued from page 75)

a mighty good institution for us, as a group, to do our own business in. There is honor in it, the kind which can be found in no other combination. Those who would liquidate it ought to see their physicians! Let us have patience with the weaknesses in the Central Jurisdiction and try to improve its organization. Rome was not built in a day!

The Pittsburgh Conference memorial is requesting the General Conference to restore to itself the power to elect bishops for the whole Methodist Church! A two-thirds majority vote is required for the liquidation of any jurisdiction; and the liquidation of the Central Jurisdiction will not be obtainable as long as the south is where it is. The entire question will be like playing with dynamite. Those who are advocating that the General Conference be vested with the power of electing the bishops seem to have very short memories. It ought to be remembered how unsatisfactory the elections were, due to the racial composition of that body. Both the majority and minority groups elected persons to the high offices for each other who would not have been elected if they had been elected separately. The jurisdictional conferences have been in existence for two quadrenniums. This is far too short a time to attempt to liquidate them.

(Rev.) MAPSON F. HAYLING,
superintendent
Charleston District of the
Washington Conference,
Central Jurisdiction,
Verona, Pennsylvania.

Forty To Japan

Forty young men and young women are soon to be sent to Japan by the Board of Missions and Church Extension of The Methodist Church to teach English and to engage in a program of student evangelism. They are now being recruited for a period of three years.

The effectiveness of such Christian work among the youth of Japan today is illustrated by news recently received from two educational institutions long related to The Methodist Church.

President Takuo Matsumoto, of Hiroshima Girls' School, writes: "When we inquired recently about students wishing to be baptized at the Christmas season there were nearly two hundred of them who indicated their sincere desire for baptism, several of the teachers also expressing such intention."

From To-O-Gijuku, in the old feudal town of Hirosaki in Northern Japan, comes word of an evangelistic service under Dr. Toyohiko Kagawa's leadership in which twenty-five teachers and eight hundred students in that school indicated intention of starting the Christian life.

"This is but symptomatic of the attitude and possibilities for Christian evangelism among the young people in Japan today," says Secretary T. T. Brumbaugh, of the Board of Missions. "Certainly the challenge for young people in this country to render service there at this significant time is very great."

Christmas Eve In Italy

(Continued from page 86)

about a better social situation. Communis would have to do little to accomplish th

People have an insatiable desire for cigar tes. One is asked continuously for them. is impossible to convince people that the are some who do not smoke. No doubt riot could be started by the indiscrimina distribution of cigarettes on the street. O of the officers of the ship indicated that spent half of his salary for cigarettes. WI a pity that a greater sense of values does r overshadow this unnecessary habit! It is ev more a pity in places where food and basic necessities of life are lacking.

There are many people in Naples, course, who are not beggars. One must receive a distorted picture of the situati To write about some things to the exclus of others would over-accentuate the fa of this society.

One of the most interesting events wa visit to a Methodist orphanage. The C Materna, located in Portici, is the home 160 children. In addition to these, sev hundred come daily for food and school What a spiritual treat to witness the a pastor conduct the evening prayers, wit number of children participating! Of cou all of them joined in singing Christmas ca for my special entertainment. They s both in Italian and in English.

The pastor's family aids him in conduc this orphanage. Three of his grown chil are with him; one lives in New York those at home, the daughter directs the dren's activity; a son, who is an attorney is mayor of Portici, heads the orphan and a second son, who is a doctor, gives talent to the children's physical healt

On Monday, Dec. 29th, at 3:00 p. m public meeting was held at the central in Naples where the ship bearing food f the "Friendship Train" arrived. I shall scribe this impressive ceremony in my report to you.

It would be a great pleasure for m ride to Rome on the train bearing "Friendship Food." However, an event day has humbled and purified my spiri pickpocket was active in the corner of crowded street car; and, more particul in a corner of my trouser pocket. Be losing a modest sum of money, press were also lost. If the replacement of the credentials is quickly effected, no dou greater amount of news can be gather shall go forth, now, to see what can be

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Like a Tree Planted

(Continued from page 87)

away which will benefit from his training of youth, develop a sense of time instead of program.

There are some brambles about this tree of life in the country—brambles of prejudice. Country people think a great deal about property and sometimes seem to value a cow more than a person. The constant weight of poverty makes some rural people afraid of change, for a change may mean economic disaster. Conservation of materials in some areas of the country becomes a habit until there is also too much conservation of ideas.

And there are rural slums, without settlement houses—pathetic gray houses on hidden roads that shelter gray tragedies. "Tobacco Road" and "Christ Stopped at Eboli" are only two of the unpleasant dramatizations of those tensions and miseries of little towns. Some years ago Edgar Hoover told us that the criminals were not from foreign-born city children but from native white stock in small villages—youngsters who grew up in neglect and with the wrong set of ideas.

Our small farm rural economy seems to be on the down grade. When harvesting a bale of cotton by machinery costs only $5.26, as against $39.41 by hand, we know that increasing of large farms is inevitable. Perhaps the small independent farmer must have another trade to work at part time in order to preserve his rural way of life. Perhaps the large farm pattern may still be spiritualized. Possibly the present trend of population will continue to be from the country to the city but some of us hope not.

In spite of all the prejudice, threats of poverty and other disadvantages of the country way of life it has much to offer. The village minister may find that the rural life banquets at church conventions will be sparcely attended by ambitious men but he does not live for conventional recognition. I like country parsons, even if their blue serge suits are a little more shiny than their cars, especially if the pants shine from sitting at a study desk long hours and the knees are worn with prayer. I like country ministers because they see the inside face of each person in the pews.

If the country parson has to write his sermons on the back of the waste paper that church boards too often send him, for programs that are not in his world, that does not hurt the quality of the sermon. His people see his face and mind, not his manuscript.

The village is no place for ambitious ministers. Let those go to the city. The village is a place for men who love trees planted by the rivers of water; who bring forth their fruit in their season. The psalmist calls them blessed. Perhaps they are really happier than the busy successful men who never have time to know people; even their own families.

We are told that the village is a hard place for prophets. Nazareth is not the only little town to reject its wise ones. Knowing too much about the personal weaknesses of its dreamers the village often seems blind to the dreams. But the rejection may be of ridicule rather than of expulsion. There is a certain rural tolerance, even of the queer ones, and children in the villages listen eagerly to prophets. A prophet in a small town must learn when to prophecy and when to be still, when to speak frankly to youth and when to limit himself to personal comfort for the general congregation. There are some country towns where a prophet is welcome. It depends upon the kind of people who live there.

A city church has its intolerance too, and an expensive machine which must not be tampered with. City pulpit voices are often smooth and vacuous, although some men are large enough to be prophets, even in the city. There is no ideal church, and all kinds have their place in the kingdom, but for a certain type of man there is much joy under the clean sun of a country sky. The rural ministry is not a challenge, it is a delight for those queer ones who still love trees, and people and free truth that has not been propagandized and streamlined into especialized forms. I regret that the new rural program apes the city. The country church is like a tree planted. . . . Let it grow.

Surplus Army Chapels

The Chief of Chaplains, Major General Luther D. Miller, has announced that as of Jan. 8, 1948, 500 surplus Army and Air Force chapels have been awarded to qualified applicants. The distribution of these 500 chapels for continued use as houses of worship is as follows:

To Religious Denominations:	
Protestant	379
Roman Catholic	86
Jewish	5
To Colleges and Schools	16
To Cities, Counties and States	10
To Organizations for use as Memorial Shrines	4
Total	500

Approximately 100 chapels are still available. Interested persons or groups are requested to file application for the purchase of surplus chapels, not with the Office of the Chief of Chaplains, but with the local disposal agency having charge of the specifically advertised chapel.

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